

THE
YOUNG MANS

V Varning-piece :

D. 4. 17

OR,

A Sermon preached at the burial
of WILLIAM ROGERS
Apothecary.

With an History of his sinful Life, and
woful death.

Together with a Post-script of the
use of examples.

*Dedicated to the Young men of the Parish,
especially to his Companions.*

By Robert Abbot, Pastour of Austines
X in L O N D O N.

Prov. 7. 23. The young Fool, as a Bird,
*hastneth to the snare, and knoweth not that
it is for his life.*

L O N D O N,

Printed by J. L. for Philemon Stephens,
and are to be sold at his Shop, at the
sign of the golden Lion in
Pauls Church-yard, 1651.

THE
YOUNG MAN

VARIOUS

OF

A Lament presented at the funeral
of William de Boer

With an History of the said Man, and
some other

Together with a Poem of the
late of the same

Of which is also a Poem
of the same

By Robert de Boer, Pastor of the
Church of St. Andrew

Printed by J. D. for William de Boer
and are to be sold at his Shop at the
sign of the golden Lion in
Paris Church-yard 1672.


LONDON

Printed by J. D. for William de Boer
and are to be sold at his Shop at the
sign of the golden Lion in
Paris Church-yard 1672.



To his dearly beloved people,
the Parishioners of Au-
gustines in Watling-street
London, near Pauls, and
other hearers, Robert Ab-
bot wisheth all good to souls
and bodies.

Dearly beloved.

 Cannot but re-
turn love for
love. Yea, as I
am a *minister of*
Christ for the service of your
souls, I humbly desire to
spend, and to be spent for you,
though the more I love, the
less I should be loved of
you. I am not yet (*blessed be*
A 2 God)

The Epistle

God) brought into such
freights, neither ever shall,
as I hope, for *I am written in*
many of your hearts, and re-
joyce over you to do you good;
and that I could do your
souls what good I do de-
fire.

Could Abraham have
given his worst son *salvation*,
as well as *Circumcision*, how
willingly would he have
done it? He that cried out,
Oh that Ishmael might live in
thy sight; would heartily say,
Oh that Ishmael might live
for ever! Even thus would
it be betwixt me, and all
your souls.

My daily prayer for you
is, that the *dew* of heaven
and the *fatnesse* of the earth
may rest upon you, and
your

Dedicatory.

yours. To this end (as you know) I deal with you Doctrinally, practically, controversally, and casuistically: yea, I have great longings before I go out of this tabernacle, and be no more seen, after the manner of the living, to stir you up to *run the race* that is set before you, both by *preaching*, and *writing*, that you may the more smoothly accomplish it with joy.

I know not what to say to it; but the times are so narrow, and streight, that books of great bulk, are not so easily swallowed. There is such a surfeit of Pamphlets, that bigger Volumes cannot be digested. Having notice therefore that this little

The Epistle

Sermon of mine, preached many years since, is out of Print, and that it is still desired, I could not deny the review of it, that it might appear corrected.

But when I bethought myself that it was formerly dedicated onely to a few *young men*, but was of use to many both young and old; I came quickly to a resolution to present it unto you all.

I look upon this present world as upon a *Monster* of many monstrous young men, and women, so *disorderly* in their courses, and so *disguised* in their attires, that all ages, read of before us, cannot give the like precedents. How do *young*
women

Dedicatory.

women rejoyce in baring
their *Nakednesse*? *Ranters*
have brought it in upon
this deceitful account, that
they have attained to that
perfection in Christ already
which they lost in *Adam*,
and so that they may go na-
ked as he did, and live above
sin and shame; will aged
women follow it upon such
slippery and false ground,
when all experience teach-
eth us, that such nakednesse
is but a hellish *bellow* of un-
chastity, and an Ensign of a
vain, and immodest heart?

How do they take up the
frothy embelishments of
Black-spots, in several forms,
upon their faces? Did they
convincingly know that they
had been born with such

The Epistle

black garnish, if all the painters about them could have discoloured them, they would not have failed to have done it. But now, though God have given them good faces, they out-face, and are ashamed of Gods Creation.

How do young men (yea some that by life and doctrine should shine before others) wear *Golden*, and *filken wispes* at their bellies, knees and backs, as if of purpose presenting some wanton Images, or prepared to keep out of sight some vanity, or to bring into sight more? How do they *powder their heads*, and garments, as if of all trades they liked the Millers best, and foreprophe-

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Dedictory.

ci ed that what they spent on
their excrements , they
should want in their bellies
at the last ? While they
pretend cleanlinesse, do they
not shew themselves the
worst of slovens , whom a
neat neighbour would be
loath to touch ?

Have they not read that *no
man can make his hair either
white or black ?* And do not
they purposely out-face
Gods truth, by making their
ugly locks white, as if they
would dare God to say,
when they come to Judge-
ment, *Depart from me, I
know you not ?*

How do *Taverns* rattle, and
A'ehouses roar under the
colour of *Morning, Noon, and
Evening draughts* ; to the

A 5 prejudice

The Epistle

prejudice of their own health, and others peace?

How do they neglect *Catechizing, Preaching, the Lords Table*, as if they would give the devil leave to put in a foot, that by degrees he may winde in his whole body?

How do they, for want of *grounding and stablishing* in the truth, whirle about to various opinions, till God gives them up to believe lies, because they receive not the love of the truth that they might be saved?

Are there not publick sins and miseries enough, and too too many abroad in the world, but you will bring it into your persons, and families? Could ye but see the

Dedicatory.

the horrid guilt of *Atheism*,
Profaneness, *Securify*, *Anti-*
scripturisme, *Blaspheming*
Christ, and his blessed *Spirit*,
Bloodshed, *Sacrilege*, *contempt*
of *Ministers*, *slighting* of the
ministry, and the like sins,
which are forerunners of the
speediest, and worst ruine, it
would make your hearts
ake, your bowels tremble,
and rottenness to enter into
your bones.

Will ye add to all these
your loathsome vanities, and
Epicureous Bowzings so far
as to glew your selves to the
pleasures of sin for a season,
dislocate your bodies, and
souls, from the *streight* and
narrow way to the kingdom
of heaven? God forbid;
God (I say) forbid: you
have

The Epistle.

have *two hands*, if you lose one, you have another to feed you ; you have *two eyes* if you lose one , you have another to see for you : but you have one onely *Soul*, if you lose that you will lose all you have , and what will you give in exchange for that.

That you may take this seasonable counsel I have made this address unto you. Had you known the young man mentioned in the book following, you could not but have loved him. As it was said of *Dives* in the parable, he was no *Whoremaster*, *Drunkard*, *Swearer*, *Liar*, *Stealer*, *Conzener* ; onely he loved to go *fine*, and fare well whatever became

Dedictory.

came of the poor soul; and for this he was in the Torments of hell. So of that young man, he was much out of the vices of other young men: he was sober in his apparel, *moderate* in his dyet, *modest* in his looks and carriage to all; yet you hear what he sayes of himself, and for what.

Well, I must shortly put off this *my Tabernacle*. *Gray hairs are here and there upon me, and I know it*, the whole *Almond tree* flourisheth, the *keepers* of the house tremble, those that look out of the *windows* grow dim; and the dayes are come wherein I have little pleasure in them: yet, I say, yet, I delight to have my young men think.

The Epistle Dedicatory.

think of this before I am
dead, and rotten.

And for those that are aged,
and governours of families,
I humbly beseech you, *in the*
bowels of Christ to press what
I have said now, and what is
presented in the ensuing
book to all yours, that they
may be wise in time, take
warning, come off from
sinful nature, and cleave to
the way of God, which you
have briefly, but savingly,
laid down in that other book
of mine which I call *Milk for*
Babes. Now that you may all
do this, and do all of it, you
shall have the prayers of

Sept. 15. your loving Pastour to com-
mand for your soules good.

Robert Abbat.



To all the Young-men
of my Parish, especially
to late Companions of
William Rogers,
Apothecary, Grace,
Mercy and Peace.

DEarly beloved Young
men, that this Ser-
mon (in effect) was
preached by me,
among you, you
know; and the occasion you know
too. When I preach't it, it came
to your ears, and it wrought some-
thing in some of your eyes, but I
little thought to have presented it
to your eyes again. Importuni-
ties from abroad, and at home, have
pressed me to make this adventure.
And now it is come, to whom
should

Should it come, but unto you? It is true, my love to that dead young man, made me willing to satisfie his desire: and your desires to have it, have not made me willing thus to send it unto you. Yet your courses being the occasion of it, and your welfare being the end of it; you may justly challenge it, and shall not by me be robbed of your right. Who knows whether God may leave a blessing behind? I cannot be assured, that, for the word of God handled in it, or for me the poor instrument that is used in it, ye will make much use of it for your good; because (I fear) ye so often prefer an Ale-house before the house of God. It may be, ye had rather be without it, than have it; because the sight of it, to you, will be a sting; the sight of it, to others, will be but a remembrancer to them, to call upon you still to forsake those courses which ye love. Yet herein have

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I hope, that you will love to see the picture of him being dead, whom ye loved and followed as your Doctor while he lived. If it be not drawn to life, my eyes, ears, and understanding much fail me; besides, many witnesses will not fail to say, that all is true. I am sure, it is so for substance: and if it be coloured otherwise, then when at the first it was rudely drawn, it is for your sakes, that you may still see him the more perfectly, and know your own estate.

You have had (in your daies) many examples, teaching that there is no bargain to be had in a wicked way; it is folly to lay out your silver, and not for bread. But to have two in one year, layes the axe to the root of the trees of the Wood, and preacheth, that except ye amend, ye shall likewise perish. Ye have seen two Apothecaries different in their course.

The

So he was accounted of all about us some years before he dyed.

So may a good man have, by some distemper or over-powering temptation, to lash some sin for the example of others.

The one so many waies looking home-ward, that he dyed miserably rich; the other so lashing outward, that he dyed miserably poor. Both of sweet and mild natures, and of different waies in life: yet both of uncomfortable passages out of the world. The one having first the devil presenting himself unto him to be his Physitian: and next Christ sitting on the Throne, condemning his unprofitable life, and bidding him shift for himself, for he would have nothing to do with him. The other, as if he would prevent Christ condemning himself to hell forever, and ever. The one (being very rich, and having no children) was pressed by me, while he was in peace, and before his last Will was settled, of his thousands to give but one hundred pounds, for the repairing of the Church, or other pious works. But if he were worth ten thousand

sand (as he said) he would not give
 a penny, beside what he had given
 by Will; that is, twenty Marks to
 the poor, ten pounds to me, and
 some other petty Legacies. If I mean an
 were rich I should be loath ^{uncomfort-}
 to pay so dear for such a de- ^{able death,}
 nyal, as he did in the end, full of ^{not judg-}
 horror to the last. The other (be- ^{ing his e-}
 ing very poor) was pressed by me ^{ternal e-}
 again and again, but to believe ^{state.}
 in Christ for salvation, and to
 be willing to receive him now;
 But I could not (for ought I saw)
 prevail neither. The one had
 lived well, except his misery: the
 other had lived ill, and so in misery
 worse. I know you fear not the
 danger of the first example: for
 you are out of the way of being
 too rich. If you have enough to
 go like gallant Blades, it is all you
 desire: yet if you have not, your
 credit must be good till the quar-
 ter day, or the good market comes.
 But may you not fear the danger
 of the second? Him ye loved
 enough

enough, his courses ye love too well. upon
 The Ale-house must be your tang
 Chappel, Kitchen, Workhouse: the wor
 first draught is your prayer, the sick
 next your breakfast, and the last He
 your Work. Yet if ye had but ons
 Priest that would prophecy of Son
 Wine and strong drink, and him
 say, Come let us fill our selves led
 with Wine and strong drink, to ere
 morrow shall be as this day, suc
 and much more abundant, be i
 were the onely man, and you the ther
 onely people of the world. I know I a
 you think your selves very fami rior
 ar With Christ, as if he would pass vio
 by those slips of youth, and im the
 brace you in the arms of his mercy idle
 upon the least call. But you fore are
 get that Christ hath now taken I e
 state upon him. He was an In pur
 fant crying in the Cratch, and then lut
 he was circumcised by Wicke tim
 Priests, carried by an Ass into sha
 Jerusalem. He was a Preacher He
 in Israel, and then he was pressed ed
 upon

upon by all, and sought to be entangled by his enemies. He was a worker of miracles here, and then sick souls and bodies troubled him. He was under arrests and executions; and then Judas did kisse, Souldiers buffeted and spit upon him, and Jews and Gentiles killed him. But now the case is altered, his present state admits no such near approach. Will you say he is my sweet Saviour still? Go then and tell him so: say, Lord, I am idle, unprofitable, and luxurious, but thou art my sweet Saviour still. Say ye to your fathers and mothers, I am drunken, idle, wanton, rebellious, but ye are my father and mother still, and I expect your blessing, and your purse. Surely such proud and dissolute carriage shall a thousand times sooner please men on earth, than it shall please Christ in Heaven. He hath redeemed you that ye might serve him

serve him in righteousness and holiness all the dayes of your life. He hath bought you with a price, that ye might glorifie God in body and soul, and (by the grace of God) save your selves from the midst of this wicked generation wherein ye live. Perhaps you may think your selves not to be so great, but that you may keep your fellowship in the salvation of Christ too. But they are not worthy of pittie who wilfully deceive their own souls: For in four cases your least sins prove damnable in the issue.

First, if they be committed against your consciences. Conscience is in Gods room to guard you, and if that be affronted, it is given to God, and so you build downward to hell.

Secondly, if they be committed with pleasure and delight, there is no sin so small, which smelleth not unfavorily if it pleaseth. It pleased the man to gather sticks,

and

To the young men.

9

and he dyed for it. It pleased Lots Wife to look back, and she turned into a pillar of Salt.

Thirdly, if small sins dispose you to greater. For he that hath avoided the great Rocks, may be swallow'd up in the sand: and he that can keep out great Thieves, may have his house opened by a little Boy who creeps in at the window.

Lastly, if the smallest sins have a progress, and go on. A little ball of snow, rowled, is increased, and many drops make a flood. Can you say that you sin not when conscience checks, and faith do it not? Or that you have not taken pleasure in what you have done? Or that you have not been disposed by your hours of error, to scandalize others, and neglect God and his worship? Or that your little sins have not multiplied so long, as that they may (for any thing you are sure to the contrary) become an Ocean to drown your souls

souls in eternal horror? What now is to be done, but that you see your wickednesse, and amend all? I am sure it would bring comfort to your friends, to see you in the way to Heaven. I am more sure it would bring glory to God, and honour to the Gospel, to have his creatures & the professors of it from your youth, to live in the obedience of faith. And I know assuredly too, that it shall adde to my crown of rejoycing, to see all, Christs Lambs, Babes, and Children to walk in that truth which is according to godlinesse. Up and be doing, and the God of heaven be with you; There is no delay must have place now. It is enough (yea too much) that ye have spent the time past after the course of the Wicked World. God hath held his peace, and not unsheathed his sword, and you have lived as if God were a favourer of sin. But hath he not now begun to strike? Hath he not let you see that there is no peace

to

to the wicked? If ye yet go on,
ye kick against the pricks. If ye
come in with bleeding souls: be-
hold your blessed Saviour hanged
on the crosse; he bowed his head,
as if he meant to kiss you; he
he stretched out his arms as if
meant to imbrace you; and his
blessed side was broached, as if he
meant that even you should drink
his blood, to pacifie your souls
against conscience of wrath, and
his water to purifie your bodies and
souls from the dominion of all un-
cleannesse. Will you yet neglect
so great salvation? My soul
shall weep for you in secret. Yet
that there may not be a cause, I
hope that you will read this that I
present unto you, and so make a
stand. I hope you will pray to
God that the cause may have ac-
cesse unto your hearts, and so
make an entrance into the good
way. And I hope that being
entred, you will continue
to the end; and then as

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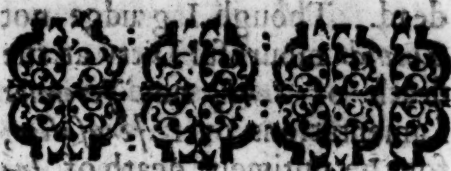
Saint

*Saint Paul of his Thessalonians,
say I of you; Now I live if ye
stand fast in the Lord. Even I,
who have been often grieved by
you, and have often prayed for
you with groans and sighs, but
now hope to be comforted in my
bowels over you, upon your amend-
ment; and ever after to continue.*

**Your Pastour rejoicing
in the conversion of
such sinners,**

ROBERT ABBOT.

THE



THE YOUNG MANS

Warning-piece.

OR,

A SERMON Preached at
the Burial of WILLIAM
ROGERS upon

Prov. 4.19.

*The way of the Wicked is as dark-
ness, they know not at what
they stumble.*

WE know my use:
As Laban said to
Jacob in case of
marriage, *It must*

not be so done in our Gen. 29.26.
place: so say I; It is not my
custom on funeral occasions, to
wear out the time upon the

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dead.

2 Sam. i.
19, 20, &c.

Act. 9. 39.

*Magis vi-
vorum so-
lacia quam
mortuorum
subsidia.*

dead. Though I grudge not *David's* mournful Ditty at the death of *Saul*; nor *Jeremies* Lamentations over *Jerusalem*, for the untimely death of *Ioshiah*; nor the shewing of *Dorcas* her Coats, given to the poor Saints at her burial, (for ordinarily, those that deserve no praise themselves, love to give none to others :) yet Saint *Augustine* hath said it, that these solemnities are rather the comfort of the living, than the help of the dead; and I have been willing to follow this rule, in ordinary cases; Yet now the case is altered. I have something to say to the person, before I speak to the Text. I am intreated, earnestly intreated, by the miserable young man who lies dead at our feet, to Preach to all the young men of the Parish; especially to his wicked companions (as he called them) some-

something at his burial, to warn them, by his example, to take a better course, *that they be not burned in hell with him for ever and ever.*

This I cannot do, except I first tell you his example. Hear (therefore) that first, and God open your eyes to see the danger. I call him a miserable Young man, *not in respect of the devouring judgement of God upon him for ever*: for we have nothing to say to that. What are we that we should sit in God's chair? He did rise and fall to his own Master, whose judgements are alwaies just, often secret: and to Him we leave him, with fear and trembling, though not without some hope. For as he was in his general course a man of a sweet and pleasing temper, it beginning to grow proverbial, *That the Devil never ab-*

This young man is called miserable.

Not in respect of Gods judgement final.

For from him are many arguments of hope.

sed a better nature; And as he was observed (so far as I know or have heard) never to swear or curse, in all his life, till one curse dropped from him in a distempered fit the night before he dyed; and alwayes to carry himself in words inoffensively to all; except only once to my self, and another who had struggled with him from time to time, to pull him out of the snares of Satan; for for which yet he was wounded in soul in his sicknesse, and asked forgivenessse: So, for his worst part, how freely did he confess his sins? how earnest were his desires, that he might live but a year, or a month, that he might manifest to the world the trash of his heart, in his promises to God for amendment of Life? How careful was he to warn his companions, or at least, to wish that they were by him, that he might warn them, that they might

might not be burned in the furnace of Hell, whither he (said he) was going : These things in him, give advantage in us, to some charitable hope, that it may be better with him in the issue, than God would let us see. Though God would not let us see one drop of peace to fall down upon him to his last gaspe, was it not rather to bridle our presumption, and to make us to run from the stinking dens of sin, than to settle our judgements about his final estate, which is far out of our reach ? Though we could not see that he apprehended Christ, might he not be apprehended of Christ Jesus ? Though we could not perceive what he knew God (to comfort) might he not be known of God ? Therefore have I nothing to do with Gods final judgement upon him ; it must be put over to the highest tribunal, to declare

Phil. 3.
12.

Gal. 3 9.

B. 4.

him

him miserable before the God
Heaven.

Neither do I call miserable
in respect of his repute amongst
men. He was loved of all that
knew him, hated of none, and
desired of all that stood in
need of his skill or practise.
Ye know that he was an Apo-
thecary and practised both
Chirurgery and Physick. How
successeful he was, where he
would shew care and diligence,
you know too. As he had put
himself to it to gain some skill
by his own industry, and by
conference and complying with
the learned in that Science, and
with all famous practitioners
where he came : so was he
mounted to the height of fame,
sought to far and nigh was he.
The *sober* sought unto him, be-
cause of his sweet temper sea-
soned with successeful skill.
The *loose* sought to him, be-
cause of his Prodigal and bib-
bing

bing course. The *thristy* sought to him, because of his gentle rates upon his care and cures. He would not suffer them to spend all they had upon Physicians.

Mar. 5. 26.

And the *covetous* sought to him, because if something pleased them not, he would (for the most part) take nothing for what he did. He would confess, that he could by his practise get an hundred pounds a year, and spend a hundred pounds a year: yet he sold his own inheritance, and spent it; and did so exceed in lavishing, that he scarce left enough to defray the charges of his own burial. Some sought to him for one cause; some for another; so that as one was called for grace, he might be so called for place and practise, *Luke the beloved Physician.*

Col. 4. 14.

Therefore he was not miserable in the eyes men; *But* *Yes*

But in re-
spect of his
own fee-
ling.

1 Pet. 3 15.
This had
a deep
ground.

Yet I call him a miserab-
young man *in respect of his own*
feeling and apprehension. To
present this, I shall shew you
the ground, and his opening of
it. The ground of it was thus
laid; He had been *religiously*
trained in his childhood. Few
youths with me would have
given a better reason of the hope
that is in them. He had also
lived in a civil way, till he be-
gan to look out into the world
for himself. When he had
some few moneths been season-
ed with the flatteries of his fol-
lowers, and, (alwaies leading
a batchelours life) being used
to make up some of his con-
fessions at an Ale-house fire;
the fire of the High Priests ~~all~~
was not more baneful to Peter
(save in the height of Peters
present sin) than this was to
this poor Young mans soul.
First, delight in vain company
crept upon him, next drunken-
ness

ness, next neglect of Prayer, Word and Sacraments; and lastly a settled obstinacy in these sinful and bewitching courses. I, willing to perform the duty of a shepheard, and friend, timely fastened my eyes and heart upon it. I went to him, and warned him again and again. I told him what fearful work he made, in suffering the Wilde Boare to come in, to lay waste his former Conscience. He would still answer mildly, *Indeed I will do otherwise.* I had so often pressed him to amendment with so little success, that he grew weary of it, and me. He utterly avoyded my company: if I had come in at one door, he would have gone out at another. He hath many times professed, *that he could not abide to see me, or be in my company: not because he hated me (for he would do any thing for me with all his*

The young mans

his heart) but because I still told him of his bad life, and he could not amend yet.

In this state he stood one, or two years or more. At last as one cloathed with the scales of a Leviathan, he kicked against the pricks, and contrary to all admonitions (against which custome in sin had now armed him) *he wilfully forsook the Church, together with Prayers, Word, Sacraments.* Thus he continued about a year and 3. quarters. In this space (as I could slide into his company, or as he fell into mine) I admonished him still, wished him to beware lest the just sentence of God went not out against him, *that he should never see Gods face in the congregation more:* I told him that he trusted his flatterers and drunken companions more then me, who loved his soule: and yet withal, that I would proceed against him by

Articles

Articles and Presentments, which would end in excommunication, which being Just and according to Christs rule, was a forerunner of Gods shutting him out of Heaven, without his willing and hearty Repentance. He answered mildly still, *that he would come to the Church, receive the Sacrament, and change his course.* He gave me day, and day, and day, and yet his place was empty. Upon some of the promised dayes of appearance, I sent secretly to his house, to call upon him to be as good as his word: he would make some idle excuse or other, and so still persisted. At the length, the Church Officers presented him for his neglect of the Church, and Sacrament, an whole year; Half a year after they presented him again, for his neglect a year and a half. In this time I still told him what was done, which

which yet (said I) shall easily be taken off with an admonition, if you will penitently reform. He still mildly promised amendment. At last, ascited he was to answer ; and he knew that I had personally appeared against him to the Judge of the Consistory then in being, for I told him so, (as I remember ;) and that it would not be so easie for him to get off without me. Hereupon he was more hearty (as I thought) to come to the house of God again, and he set *his next day*, and yet he failed. At my instance, and fearing the dreadful sentence of excommunication, which now (after his many shifts) was thundering out upon him, he *peremptorily set another day*, which was the Lords day seventh-night after, and a Communion Day. Then he resolved to come to the Church, and penitently to receive

The feast
of Christs
birth, 1635.

ceive the Sacrament, to give satisfaction to the Parish and Court, and in the mean time resolvedly to prepare himself.

The Lords day before this, in the morning, when (as he said) he was ready to come to the Church, he was taken sick, and betook himself to his bed. It was but as the fit of an Ague, which being over, he was the next morning in his old course again. About the middle of the week after the messenger of death came, and I heard of it. I forthwith addressed my self to him, came up into his chamber unawares, and said, *Oh, how often have you deceived God, how often have you deceived God, your own self, and what is now to be done? I fear you will dye, and then what will become of you? I expect your excommunication, and then you will be cut off from the Church of God by Justice, which you have cut your self from*
by

And next
his own
apprehen-
sion upon
it.

from by wantonnesse. He answered, he had but a surfeit of cold: and if I would be pleased but to write to the Court, to suspend the sending forth of his excommunication till the Court day following, he would the next Lords day come to the Church, and receive the Sacrament, and then go up with our Certificate, and satisfie the Court. I did it, and prevailed: but his sickness, that Thursday, Friday, and Saturday arrested him without bail. It had emptied him of hope of life: and no hope of life had filled him with thoughts of this present guilt, & future judgement before that great God who is a consuming fire. Now therefore, you having the ground of the apprehension of his own misery, shall see how he opened it, and made it known both to me and others. There was too great a fire within to be smothered:.

smothered : it burned in his
own soul, and lightened from
his heart and lips, into the ears
and hearts, of those friends
that were about him.

One while he cries out of his
sins, I have been a fearful drun-
kard, pouring in one draught after
another, till one draught could not
keep down another : and now I
would be glad if I could take
the least of Gods Creatures
which I have abused. I have
neglected my Patients, who have
put their lives into my hands, and
how many souls have I thus mur-
dered? I have wilfully neg-
lected Gods house, service and wor-
ship, and now though I have pur-
posed, God strikes me thus, before
the day of my promise comes ; be-
cause I am unworthy to come a-
mong Gods people again.

Manifested
by many
fearful
speeches:

Another while he falls to
wishing ; O that I might burn
along time in that fire, (point-
ing to the fire before him,
said

so

so I might not burn in Hell ! O
 that God would grant me
 live but one year, or but a month
 that the world might see with
 what an heart I have promised
 to God my amendment ! O
 that God would try me a little
 but I am unworthy.

Another while he pleyes
 comparisons, praying that all men
 be warned by him to forsake
 their wicked wayes, lest they
 go to hell as he must do. He
 forgot not his servant who was
 young : He calls him to him
 tells him that he had been a
 wicked master to him : but he
 warned by me. You have a
 friend that hath an Iron for-
 nace which burns hot, a long
 time : but if you give your self
 to my sins, you shall be burned in
 the furnace of Hell, an hotter fur-
 nace, millions of millions of ages.
 Therefore look to your self,
 and be warned by my (your
 Masters) example, who must be
 burned.

burned in hell for ever.

Lastly, all his cries against sin (to his feeling) would not sufficiently set forth his estate, nor all his wishes, nor all his warning of others: but he comes to a plain judgement, and condemnation, and leaves nothing for after times, but execution. Hence again and again he doubles it; *I have had*

And plain judgments against himself.

little pleasure, and now I must go to the torments of Hell for ever. And having sometimes (being pressed by others) prayed to God that he would forgive his sins, and have mercy upon him: he would add, *but I know God will not do it, I must go to Hell for evermore.* Whatsoever came between whiles, this was the close, *I must be burned in Hell, I must to the furnace of Hell, millions of millions of ages.*

Thus he fearfully wearied the most part of Saturday, both

both day and night. Early on the Lords day (that day appointed) I went to him again. I found him deeply madded in horror and perplexity. I asked him then whether some great sin (not yet thought of) did not lye behind, to hinder the beams of Gods sweet grace from shining upon him? And because he was suspected of *Whoredome*, and using cruel means for the covering of it, I layed it before him, and asked him in the sight of God, and his own Conscience now, whether he were not guilty. He constantly denied it both to me, and three godly friends before, severally: and therefore I heartily believe him to be not guilty: especially he constantly professing it when his Conscience was most active and nimble. I then began again to offer unto him the comforts of the Gospel. I opened to him

the promises of the largest size. I shewed him that God was delighted to save souls, and not to destroy them: and that his sweet promises were without exception of time, place, person, or sin, except that against the Holy Ghost, which I assured him, was not committed by him.

All this could not fasten (so far as I saw) I could hear nothing but that it is too late, I must be burned in Hell. Yet then was he willing that I should pray for him, (and therefore he was not without hope,) and I did. In which he was careful to go along with me many times with sighs. After this he was something quieter for a time, and I went to my Office in the Church, where I forgot not him, that God would respite him the dayes of repentance, that he might perform the dayes of promise.

When

When evening Sermon was done, I went to him again and when I had secluded the company, I pressed him with tears; not to cast away his soul for which Christ dyed shewing him that Christ rejected none that did not reject him. He answered, *He had cast off Christ, and therefore he must go to hell.* But yet (said I) pray with me that Christ would come again: there is yet an hour in the day; and if Christ (God and Man) comes, he can and will assist you to do a great deal of work in a little time. He would not hear of that; he turned away, and said, he was unfit to pray. He often complained that former comforts and Prayers might have done him good, but now it was too late; as if that fearful saying had stuck in his soul, *Because I have refused, and ye refused, I have stretched out my hand, and no man regarded;* but

Prov. I. 24,
25, 26. 27.

what have set at naught all my
in counsel, and would none of my
reproof, I also will laugh at your
vanities, I will mock when your
fear cometh, as desolation, and de-
struction, as a whirlwind.

By this time he began to dis-
cover some idle distemper in his
brain, for want of sleep : for
this was now the fourth day
and night (as I remember) that
he had taken no rest. And
had not his reason been so vi-
gorous, and his discourse so
piercing, I should have thought
want of sleep a great cause of
the whole combat. But when
I consider his reason, discourse,
and life, contrary to knowledge and
Conscience : doubtlesse what-
soever God hath done with his
soul, (and we are bound to
hope the best) this example is a
warning-piece shot out by the
God of Heaven, to warn all
all Young men with us, and to
signifie that it is high time for
them

them to leave off their riotous courses, lest a worse thing come unto them:

It is not bad enough to have these horrors and perplexities for sins and punishments? He was *no sweaver, no whoremonger, no thief, no scoffer at Religion, no perjured wretch, no wilful lyar, no proud and surly resister of good counsel and reproof*, like too many other young men now a daies: yet when conscience is awaked, and sits as a Judge on him, *Onely for drunkenesse, neglect of mens bodies; neglect of Prayer, Word, and Sacrament*, he passeth this heavy doom upon himself, *I must be burned in the furnace of Hell millions of millions of ages; and at the last, in iildenesse of thoughts and talk he ends his miserable life.*

This is your example which he intreated me to lay before you, that ye may be warned by

by it to keep you from Hell. The living God present it as a powerful example to your Consciences, that it may work that good which this miserable young man wished. And that it may the more prevail, ye shall have a rule now, as well as an example, shewing the misery and horror of a wicked life from this proverbe.

The way of the wicked is as darknesse, they know not at what they stumble.

The Text
Prov. 4. 19.
1 Cor. 2.
needed.

Solomon had pressed in many words, (because all words were not enough) all Young men, in his son, to avoid the needlesse and vain society of wicked men; *Enter not into the path of the wicked, and go not into the way of evil men. Art thou allured? Avoide it. Is the way delightful? Passe not by it. Doth thy way lye that way? Turn from it. Art thou call'd in whithersoever*

v. 1 & 10.

Verf. 14.

Verf. 15.

soever thou goest? *Pass away.*

Verf. 16.

This exhortation, being thus pressed with words, is further urged by reasons. First, from the persons and states of wicked men; *They sleep not except they have done mischief themselves, or made others to do it.*

Verf. 17.

for how can they sleep when they eat the iron bred of wickednesse, and the Sodom Wine of violence? This breeds no sweet flegm to binde up the senses.

Verf. 18.

Secondly, he urgeth it from the course of wicked men, which he sets down comparatively with the godly; *The path of the just is as the shining light, that shineth more and more to the perfect day.*

The descent of grace is from heaven, as the light shineth: the degrees of of grace are not all attained unto at the first, but more, and more: but the prosperity of grace, where it is nourished by a godly life, is not to go out to the perfect day. Therefore it

is

is excellent to be in society with the godly. But for the course of wicked men.

Vers. 9.

1. It is as darknesse, there is 2. Divided, the danger of it.

2. They know not at what they stumble, there is the sign of it.

In this course of wicked men there are two propositions, which I shall labour to 3. Expound, open, and apply unto you.

First, *That the way of the Propos. 1? wicked is darknesse.*

That ye may conceive this, I shall open unto you (thorow Gods help) four points.

1. What is the way of the wicked?

2. How it is darknesse?

3. How it comes to be so; and,

4. Why it is darknesse?

1. The way of the wicked is the whole course of a wicked man, to death, and Hell. David what the way of the wicked is, 1
saith, *The way of the wicked shall perish: Psal. 1. ult.*

perish : that is, his thoughts, words, deeds wherein he pleaseth himself, till at last he sees and feels the empty vanity of them when the comfort of them leaves him, & he falls in to hell.

2.

How it is
darknesse.

*Negatio
lucis primi-
tive.*

2. This of the wicked is darknesse; by an *absence of that first light which God gave to sinless, and obedient man.* Before man had sinned, he had the light of knowledge, the light of God, and the light of comfort. He could fully and fairly see what was fit for a creature, to keep him in perpetual communion and fellowship with God. He had the beams of Gods grace in him and about him, keeping out the darknesse of sin. He had sweet comfort in the enjoyment of God, and himself, and in the best possession and use of all the Creatures. But when he fell from the Principles of Life, the Lord and his Law, he quickly

quickly was overwhelmed with the darknesse of ignorance, the darknesse of sin, and the darknesse of misery. Our blessed Saviour came *to give* Luk. i. 19. *light to them sit in darknesse, and in the shadow of death, and to guide our seed into the way of Peace* : the light of knowledge, *That they that see not,* Joh. 9. 39. *might see* : the light of grace, that they that follow him, Joh. 8. 12. *might not walk in darknesse, but have the light of life* : And the light of comfort, that he might give beauty for ashes, the oyl of joy for mourning, and the garment of gladness for the spirit of heavinesse. All wicked men that miss this, that are in hunting with *Eſau*, while this blessing is given, following the luxurious courses of the world in wickednesse, while Christ *brings life and im-* 2 Tim. i. 10 *mortality to light by the Gospel*, do fall into darknesse, Joh. 3. 19. *darknesse,*

C 5

Eph. 4. 19. *they loved darknesse rather than light: therefore their cogitations are darkened through ignorance,*
 Rom. 1. 31. *their foolish hearts are full of darkness: they look to the earth, and behold darknesse and sorrow: they fall to the darknesse of horror (for there is no peace to the wicked, saith my God)*
 Eph. 5. 30. *they go down to the place of darknesse, and the horrible pit shuts her mouth upon them.*
 Esa. 57. 21. *O wo unto them, they have rewarded evil unto their souls.*
 Mat. 8. 12.
 Psal. 69.

3. But *how* doth the wicked mans way become to be darknesse? As outward darknesse doth grow upon men three wayes, so doth this. First *naturally*, by some defect in natural generation. So there being a natural defect now in mans propagation, through sin he brings forth blinde Whelps. Though more or lesse, for *natural excellency* man be not born blind:

yet for *moral rectitude* to improve his understanding to the best advantage for his happiness in Gods way, *he is darknesse.* Ephes. 5. 8.

Secondly, *actually*, by too much gazing on the excelling sensibiles of the world, or by too much heat or cold, which check or chill the spirits. So when wicked men do too much gaze upon the deceitful glories and pleasures of the World, when they are cold in Religion or religious duties, and do hotly pursue the pleasing vanities of this life, they become clouded in the thick smoak of darkenesse. This blinded that *rich fool* from securing his soul: and *Zachens* before his conversion from going the right way to heaven. For they *that will be rich* fall into temptations, and snares, and into many foolish and hurtful lusts which drown men in perdition and destruction.

Luk. 12.

Luk. 19. 21

1 Tim. 6. 9.

Thirdly, *penally*, when it is in-

C. 4.

flict

flicted as punishment: as when
 Zedechias his eyes were pulled
 out as a just punishment upon
 his wicked life; so when God
 sees the courses of men to be
 foul and detestable, contrary
 to the light of the word, and
 check of Conscience, which he
 hath given them; then God
 Eph. 6. 10. justly *shuts their eyes, stops their
 ears, and takes away the key of
 1. Joh. 2. 11. knowledge: and so they are in
 darknesse, walk in darknesse, and
 know not whither they go, because
 that darknesse hath blinded their
 eyes.*

4.
 Why the
 wayes of
 the wicked
 are dark-
 nesse.
*Tenebrae à
 tenendo.*

Now if you would know
 why the wayes of the wicked
 are said to be as darknesse? The
 grounds of that speech may be
 such as these: First, *their fights
 are hindred from seeing the right
 way to Heaven.* They grope
 at noon day, running headlong
 in their own courses all the life
 long day, and at what time the
 night of death, or the sun-set
 of

of sicknesse comes, and they begin to recollect themselves, saying, where am I now? Is this the way to Heaven? Then they see what they did not see, and the whirlwind and tempest takes them, and they are carried whither they would not.

Secondly, *their footsteps are troubled* from going about the works of God. As the Egyptians choaked in their palpable darknesse, saw not what they did, or what to do: so when this darknesse is come upon the wicked man, Joh. 12.

35. *He that walketh in darknesse knoweth not whither he goeth.* Here he goes and meets with a block, there he turns and meets with a bush: and after a thousand calls of God to do this, that, and the other

duty of Repentance, faith and holinesse, he is so inwrapped in darknesse, that many things
*Vivunt ali-
 ud agenda,
 nihil agen-
 do, aliter
 agenda.*
 C 5 are

3.
*υἱ, α
 υἱ τῶν
 Νοx à no-
 cendo.*

Jer. 8:4, 5.

Psal. 14.

are gone about, and few things are done: those few that are done, are not done as they ought. 3. They are *drawn on to many a fall*, even to the ruine of bodies and souls. As men in darknesse (if they will be doing) stumble and fall: so wicked men in this estate stumble into a thousand pitfals. Here they fall into pride and niggardize, there into pride and luxury; on this hand into covetousness, on that hand into prodigality; here lyes the drunkard, there the lyar; here lyes the worldly old man, there the regardless young man. Lord, how do they fall in darknesse, till they are *turned back into perpetual rebellion, till they fall and rise no more?* Fourthly, they are *smitten with fears and terrors*, when they will give leisure to Conscience to work. They are *taken with fear where no fear is*. As men in a dark night be-
 choly

ing awaked by fearfull melancholy, sight of sin, or lash of Conscience, do think every bush a Thiefe, every gale of winde, the moving of Satan, or the wagging of every leafe a summons to the Devils approach: so is it with wicked men in this darkness. Fifthly, *their shame is taken from them.* They are fool-hardy and confident in the dark, because no eye sees them. It is said of the *Ass*, that being pursued by the Wolf, he puts his head into a bush, that he may not see into a bush,; as if, because he sees not the Wolfe, therefore the Wolf sees not him. So is it with wicked men; they put their heads into a dark corner of sin and ignorance, and then, as if he *that pierced through the dark cloud* could not see, they go on without fear, wit, or shame. *They lay their iniquities on their*

Lamen. 1.
skirts Esa. 3.9.

skirts, and declare their sins as Sodome, they hide them not : as if they hurted not them, nor would bring shame at the latter end.

*Appli-
cation.*

1 Ioh. 2. 13

Thus have I planed the way in opening this part of the Proverb : and now *I write unto you young men*, that you may overcome that evil one. Suffer therefore first a word of *conviction*, and next a word of *exhortation*.

Ye may be convinced hence of two things.

I.

Hence wicked men are convinced of their miserable estate.

I. First, concerning a wicked mans estate, that he is in a miserable case, whatsoever he thinks of himself. If thou wert shut up in a dark prison, any where thou couldst not have fellowship with light, wouldst thou not think thy self in a woful plight? Much more art thou thus, if thou be in the darknesse of ignorance, sin and misery.

You

You will say, I see no such *Obj.*
 matter. If I am in misery, I *Though*
 see it not. It may be so, and *they see it.*
 yet your misery is not the lesse. *not.*

As Christ said, *because ye say Sol.*
ye see, therefore your sin remain- *Joh. 5.41.*

eth : so say I, because you see
 not, therefore your danger is
 the greater. If in a desperate
 disease a man say he is well, its
 a certain sign death is coming
 on apace : so is it a sign that
 misery lies at the door (though
 you have shut it out awhile)
 because ye say ye see it not.

Put case it be so (say you) *Obj.*
 yet you feel no hurt by it for *And*
 the present. Ye go on in sin, *though*
 and thrive, and are merry, and *they feel*
 what evil can come? Take *i not.*

Sol.
 heed ; while a man is lusty and
 strong, a man can endure hot
 and cold, night and day, and
 never shrink ; but, when
 he is down by age, sick-
 nesse, surfet, or the like,
 then every blast pierceth
 through : so while you are in
 health.

health and prosperity, you are like a Church-Wardens Bill, *which answereth all is well, when too many things are amisse* : but when sicknesse, and death comes, down you sink with shame and horreur, like the fishes of *Jordan*, which fall into the dead Sea, and are no more alive.

Object.

Yea, but you are not in this dark state ; you hear the Word and understand it, and have a power to understand more : therefore certainly you shall

*Potentia est
dispositio
rei ad
actum.*

not be darknesse for ever ; for *a power doth dispose you to the act and exercise which shall follow.* Be not deceived. For though it be true of a *natural power*, which comes into act by the power of some inward principle, that if you have such a power, it shall be brought into act, more or lesse, according to the power, as when Grapes have a power to drop Wine, and

*Potentia
naturalis
vi princi
interni*

and Apples Cyder, and so if as men, you have a power to reason, it is more or lesse shewed by discourse, either by inward conceptions or outward expressions: yet is it not true of an obediential power, which is drawn out by a power from without; as when the waters of Egypt are turned into blood, and the water at the marriage of Cana was turned into wine: and so, though you have a natural power to know (according to your measure) and so to be acquit of humane darknesse, yet amidst your hearing and understanding; you must be turned from darknesse to light, and from the power of Sathan to God, that you may receive forgiveness of sins, and inheritance amongst them that are sanctified by faith in Christ. If therefore you would be freed from this darknesse, you must depend upon God (whom you cannot command

2.
Potentia
obedientia-
lis, vi prin-
cipii exter-
ni.

Joh. 2.

Act. 26. 18.

command at pleasure) *to give the increase*, and to acquit you from this misery,

2.

Therefore think it not strange to see the wicked do shameful things.

Secondly, ye may be convinced hence, not to think it strange to see poor sinners to do that, *of which they are afterwards ashamed*. The *Adulterer* watcheth for his twilight : the *Drunkard* seeketh his close corners to couzen his soul and pursue his sin : the *Liar* desires his *say-nothing* : and all *Luxurians* hunt out their coverts and thickets : and when they are rowzed by the Justice of God and man, they cannot endure the light, having such evil deeds ; for they are ashamed and confounded. Do not wonder at all this, and much more in this kinde ; because what they wrought, was done in darknesse, and now it is brought to light.

Ob.
Though they do think their darknesse not the cause of their shame because they know much.

But why should I think darknesse to be the cause of their

their shame, seeing many of them have a great deal of knowledge? It is true in truth, *Sol.*

ungodly men may gain a great measure of knowing knowledge: *Judas* preached for *Christ*, and *Julian* writ for him, *Surgunt indocti, & yea, unlearned men, whose rapiunt* care is to feel divinity beating *(ælum, & cum doctri-* in the pulse of their hearts and *nis trudi-* lives, above the flowing of it *mur in i-* in their brains, may take Hea- *mum.*

ven by violence, while the more learned (careful to know and careless to do) may be thrust into hell. But let them gain what knowledge they can, the understanding singly taken is not that which God most delighteth in, to keep them from shame by it, but *he dwells in a* *Esay 66. 2.* *contrite and broken heart,* to keep *2.* them from the power of sin, *Therefore* and horror of shame. *be exhor-*

2. Be now *exhorted* to avoid *ted to* the waies of wicked men, which *avoid the* will bring you to such sins as *ways of* wicked *men.* darknesse.

breeds, and darknesse feeds. Ye shall one day find that this darknesse breeds carelesnesse, sinful delight, fear, and doubting. In darknesse men are careles of their goings and doings: So, while ye are in the wicked way, ye are carelesse of your duties to God and man: and ye regard not *though ye walk naked* (without the garments of faith in Christ, and the obedience of faith) and your *shame lyes open*. In darknesse *sinful delights* are most welcome: when drunkards were most modest, and ashamed of the noon-day, the Apostle saith, *they that are drunk are drunk in the night*: And Job saith, that the Adulterer hunteth for the twilight, and flattereth himself, that God cannot pierce thorow the dark cloud. So, while ye are in this black way, ye freely drink of this cup of the pleasures of
fin,

Apoc. 16.
15.

1 Thes. 5

sin even to the dregs. In darknesse, they especially that are apprehensive are *full of fears*, whether they shall receive hurt, full of *doubting* whether they are, and do, right or wrong. So while ye are in this pitchy way, in the midst of laughter your heart is heavy: ye sometimes fear the hurt ye may suffer; what if I be sick? what if I dye? what if divine Justice seaze upon me? what shall become of me then? Ye sometimes doubt whether that be the way to Heaven or Hell, wherein ye walk, If it be the way to Heaven, which of the Saints of God have gone before me in it thither? If the way to Hell, why do I walk in it still? Besides, ye shall one day find that this darkness feeds and uorisheth sin. For as men in darknesse, being set upon a course, will be resolute to do it still: So while ye are
in

Luk. 19.
41, 42.

Ob.

Sol.

To your
hurt,
though you
think it
will do you
little or no
hurt.

Exod. 10.
24.

in this way, ye will be fatted in
obstinacy against God, and in
resolution to do what ye list.
This Christ lamented in *Ierusa-*
lem, Oh if thou hadst known in
this thy day the things that belong
to thy peace ! but now they are hid
from thine eyes. This may also
you lament in your selves (if you
could) with tears of blood. Per-
haps you may think that all this
will do you little hurt. But God
open your eyes in time that
you may see to your amend-
ment, that it will bring you to
the darknesse of Hell, where
ye shall finde horror without
the least comfort, and torment
with the least ease. None of
the plagues of Egypt were so
afflictive to *Pharoah*, as dark-
nesse was. This extorted from
him this speech, which was not
heard before, *Go you and your*
children and serve the L O R D.
How much more will ye be
pressed with the darknesse of
Hell,

Hell, which is the proper place of torment ! This makes these poor dark creatures, before they come there, to cry out, I shal be burned in Hell for ever and ever, what shall I do, what shall I do ?

If therefore there be any fear of God before your eyes, if any bowels of compassion to your miserable body, and souls, avoid these hellish waies of wicked men while ye are young ; Suppose that Jesus Christ, and Satan stood before God to plead for you. Christ could say, Behold blessed Father, I have taken their nature upon me, I have done, and dyed for them, I have presented thee with a full satisfaction, & have offered to them this great grace to hear my gospel, & believe it : yea, I have been assistant to the ministry of the *Church* to convince them of their wicked courses, to move them to come

to

to me, to assure them, that I and mine are all theirs, if they repent and believe the Gospel, yet have they not honoured me by faith and love. But Sathan pleads, Behold, thou great God of Heaven and Earth, I never took their nature upon me, yet they love me and my courses better than themselves. I never did any thing for their good, but for their snare and ruine, yet they cleave to me and my works of darknesse, my pleasures, deceitful pleasures of sin for a season, more than to thee and thy Word. I never dyed for them, yet they live and dye in my cause and quarrel: drinking, dicing, drabbing, night and day: reveling with thy good creatures, reviling of thy vertuous servants, and resolving still to do as they have done. I never offered them grace, but sin, and they have resisted and spurned at

at that, and accepted this with greediness. All this and more, may truly be said by that Lion of the Tribe of *Judah*, and that roaring Lion that seeketh whom he may devour. Set your selves to present such a plea to your souls, and think whether the devil hath not powerful reasons to move that God, who is a consuming fire, to deliver you up to his hands, so long as you are in darknesse. What an hell will this be to you before you come to hell, if you repent not? What an hell will it be to you to sail by, before you come to hell, if ye repent not, and forsake not your sins? Will ye not think of to day, while it is called to day? Will ye still go on in the wayes of sin, though ye cannot prosper? God forbid, the safety of your souls forbids it; your Covenant of the Gospel forbids it; and

and all the mercies where-
with the Lord hath renewed
you from your youth up hi-
therto.

Ye may think your selves
safe enough, and that all your
dark and riotous courses shall
end in a sun-shine of glory and
happinesse: but (alas) in your
way there lye many things at
which ye may stumble, and
so tumble into the pit of hell
unawares, which is the the next
considerable proposition in
this Proverb, to wit;

Propos.

*That wicked men know not at
what they stumble.*

Do ye desire to gain to your
souls from this?

Then weigh with me these
three particulars:

First, what it is to stum-
ble?

Secondly, whereat they stum-
ble? and,

Thirdly, That they do stum-
ble, because they know not at
what.

To

To stumble is to take an argument of offence at something, Whar it is to make them fall still into the to stumble. waies of wickednesse. As when the Jewes took these arguments against Christ to conclude against faith in him, *He is a man gluttonous, a wine bibber, a friend of Publicans and sinners: We say well that thou art a Samaritan and hast a Devil.* *Match. 11. 19.* And when the Jewes took these arguments against Stephen, *We have heard him speak blasphemous words against Moses, against God, against this holy place, and the Law.* *Acts 6. 11. 13.* And when the Corinthians raised this foundation against Paul, *This fellow perswadeh men to Worship God contrary to the Law: and Tertullus in a flanting speech before Eælix, we have found this man a very pestilence, a mover of sedition among all the Jewes in all the world.* *Acts 18. 13. 24. 5.* These are arguments of offence to make them that do receive them

D

them still to fall into sin, new sins, old sins, all sins.

2. But *whereat* ordinarily do wicked men stumble? Ordinarily at six sorts of things, when they would flatter themselves in their waies of darknesse. Either, *ignorance*; or, *presumption*; or, *despaire*; or the world; or, *scandal*; or, the *peaceable end of sinners*, and the contrary of those that have lived more strictly.

1. They stumble at *ignorance* on both hands. Sometimes they stumble at the ignorance of sin, and so they fall to sin, and care not, fear not. When *Isiah* knew not sin, his sweet nature stumbled with the times: but when he heard the Law of God read, he rent his his clothes and melted to the very heart. When *Saul* lived a Pharisee, the death of *Stephen* was nothing, it could be swallowed up upon a full stomach.

but

but when the Law came and shewed him what sin was, when he saw sin revive, to prick, wound and kill, then he moun-
 ed under his captivity. Some-
 times they stumble at the ig-
 norance of Repentance: They
 are like *Nicodemus*, who cannot *Ioh. 3e*
 hear of a new life, but he
 dreams of *entering his mothers*
womb again: and like *Peters*
hearers, who when they sinned
 knew not what they did; and
 when they were pricked at the
 heart for sin, knew not what
 to do, *Men and brethren, what* *Acts 2.*
shall we do to be saved? *Ans. non*
na. They stumble at *presump-*
tion, that God will at any time
 accept of them upon any terms.
 Therefore, at what time soever,
 saith one: God desireth not
 the death of a sinner, saith ano-
 ther: Christ saith, *Come unto*
me, saith a third: God will that
 all men should be saved, saith a
 fourth. Every presumptuous
 D 2 wretch

wretch layeth some sure foun-
(which might be sound and
sweet to a true penitent) which
yet will not serve his turn when
he is to try the strength of it,
no more then *Sampsons* green
Cords could binde him; or a
rope of sand can pull down an
impregnable Castle.

At despaire
of their
own
strength.

Ioh. 6. 65.
66, 67.

3. They stumble at *despaire*,
and at that on both sides too.
Sometimes they despaire of
their own strength. Alas all
the wayes of vertue, grace, and
glory are too hard for me. I
must lye down in shame, confu-
sion, and sorrow, but not move
a toot to Heaven. When
Christ preached that no man
could come to him, except it were
given him of his Father; many
of his Disciples went back, and
walked no more with him: in so
much as Christ complained to
the twelve, *Will ye also forsake
me? If Christ be such a maner of
person, that access to him is so
hard,*

hard, so much above our power, that we must be beholding to a *Father* whom we are not acquainted with, then farewell *Christ*, welcome world who art more familiar. Sometimes again they despair of Gods strength and mercy for them. Christ cannot save them, God will not save them. Let strength and mercy be what it will on high, it is too high for them. What is that to me? I am the worst of unworthy sinners. This cast out *Cain*, hanged *Judas*, damned both, and any other that delight in such a downfal.

2.

Of Gods strength.

4. They stumble at the world At the of honour, pleasure, profit. world. The stony hearers stumbled at the care-cloth, the thorns of cares for worldly pelf. The unworthy Guests stumbled at the new bought purchases of farms and Oxen; and so much, as

Math. 13:

Matth. 22. at the new married Wife, I cannot come. The rich worldling
 Luk. 12. at the new barns, and store for many dayes. His soul did so
 alwaies live in them, that he thought he should alwaies live
 with them. Thus they stumbled and fell. The huge block
 of the World was too great for them to leap over into heaven,
 and therefore down they fall, and break their necks into the
 waies of sin.

At scandal. 5. They stumble at scandal, and at that they trip dangerously on
 both hands. Sometimes they
 Being loath to offend their wicked companions.
 are loth to offend their wicked companions; what? shall I forsake them, scandalize them,
 go without them, (though) in a better way, make them that
 are my friends my foes, to neglect and scoffe at me? This
 made Nicodemus come to Christ by night. This made
 many of the chief Rulers believe in him, but they confessed him not,
 left

lest they should be put out of the Ioh. 12. 42,
 Synagogue: for they loved the 43.
 praise of men more than the praise
 of God. Sometimes again they
 take offence at the lives of those And being
 that seem to be more godly than offended at
 themselves, and are so (at least) the lives of
 by profession. Indeed, these professors,
 should be very careful to adorn
 the doctrine of our Lord Jesus
 Christ: and therefore many
 excellent exhortations are Tit. 2.
 spent upon them, in the most
 true Word of God. Some-
 times are called upon to bridle
 themselves wisely to them that
 are without: Sometimes to
 walk honestly towards them that
 are without: Sometimes, to
 give no offence neither to Jew, 12.
 Grecian, nor Church of God: yet 1 Cor. 10.
 are they not so careful in the 32.
 works of holiness, righteous-
 ness, and sobriety, as they
 ought. This is soon espied by
 wicked men, and so made an ar-
 gument to stumble at.

which they
easily espy
though
they are in
darknesse.

James 1:
From a
light not
from with-
out but
from with-
in.

James 3:

At the
peaceable
end of sin-
ners.

You will say, they are in dark-
nesse, how can they spie such a
hole in the coat of him that is
better than themselves? Ile tell
you: when men see a thing that
may further them in the way to
Heaven, they do receive it in-
ward by the means of the spi-
rit, and the sweet beams of
grace which shine about them;
*For every good giving comes from
the Father of lights*: but when
they see any thing that helps
them onward to Hell, they
have a power of seeing from
within. As a Cat sees in a
dark night by fying the aire to
her self, and for her own uses:
so wicked men being *set on fire
of Hell*, can in their darkest
state easily kindle a light for
their own uses to finde fodder
for their souls in their way to
Hell-ward.

They stumble, Lastly, *at the
peaceable end of sinners*. Truly
they dyed like Lambs, *There*
are

are no bands in their death : just like the good thief upon the Crosse, which with quiet and sweet reaches after grace and glory, breathed out his soul to God; notwithstanding all the wickednesse of his fore-past life : whereas many of those who have lived better, have dyed with little rest, and no comfort. Hence they stumble thick and threefold, and make no question to dy no worse then they, though they do as bad.

And the troubled deaths of the Godly

Thus they stumble and stumble; and the cause or the sign of all, is this in the Proverb; *They know not at what they stumble.* As for sin, they do not know who they themselves are that sin. They are the creatures of God who hath blessed them a thousand wayes, and therefore they should live to the honour of him, and not as if the Devil had made them. They do not

3:

They stumble because they know not at what

I.

They know not who they are they sin.

D. 5.

know

2.
Whom
they sin
against.

Mitah. 6.

1 Joh. 1.
Rom. 3.
2 Cor. 5.

3.
What sin
will work.

know not whom they sin against. It is against an infinite God, who is an infinite good, and therefore the least guilt will not so easily be taken off as they dream. Can much Niter and much Sope do it? *Can thousands of Rams, and ten thousand Rivers of Oyl?* Sin against a private man, and it is a trespass or battery; sin against a King, it is sedition or treason; but sin against God, and no name can cleanse it *but the blood of the Lambe*, which brings to us *the righteousness of God*, which is of infinite worth.

They do not know what sin will work. It is the wilde Bore of the Wood that layes waste the Vine of our souls: it woundeth the Conscience, defaceth the Image of God, and writes upon us Satans Image and superscription: it brings fear, pit, and snare upon the inhabitants of the earth, and

and at the last the vengeance of eternal fire. All this and much more, about sin, these poor wretches do not know, and hence they stumble upon sin, and ruine.

As for *Repentance*, they know neither the necessity, work, or worth of it. 2. They know not.

Do they present this to their souls, *that except they repent they shall perish*? Yes that they do, and therefore they will repent hereafter. Yea, but are they not deceived in the work of it? 1. The necessity of repentance. Luk. 13.

Do they not think it to be the work of an hour, when the whole life of a man were but enough for us to walk in that way? Do they not think it to be nothing but a conviction for sin, a sorrow for sin, and a crying God mercy? Do they know that it implies *sorrow for sin seen, purpose to forsake sin, sorrowed for, and to return unto God*? 2. Nor the work of it.

3.
Nor the
worth of it.

3.
They know
not the
power of
Gods wrath
Psalm 91.

God? Or know they that it is accompanied (if it be saving) with an holy course in godlinesse and righteousness? No such matter. It is so slenderly looked after : and so poorly prized by them, that they take it up as old shooes, when they have none else to wear when they have not a day to live, & an hour to spend in sin, then they wil repent, what ever come of it. Thus these miserable wretches, when they have built a Castle of their own Repentance, not Gods, do stumble at they know not what.

Now, for *presumption* (wo is them) whatsoever they dream of Mountains of mercy, *They know not the power of Gods wrath.* They think him to be made up of nothing but mercy, and that he should do them wrong, if they should not not have it. They see the light of his countenance so long

long in their health and prosperity, that they presume he cannot bend his brows, and turn his back in after dayes. Do they remember that after God had made the world, his first act was an act of Justice upon lapsed Angels, who though they were in Heaven, were cast down into hell, and delivered into the chains of darkeness, to be reserved unto judgement? Have they forgotten that his next work was a work of justice upon Adam in Paradise; and the third that we read, of a work of justice upon Cain for committing murder but once? Have they not read that God drowned the first world, first for imaginations? Or that he burned with fire and brimstone Sodom and her wicked sisters, for pride, fulnesse of bread, abundance of idlenesse, which hatched plenty of lust?

In the
works of
this justice:

2 Petr. 2. 4.

Gen. 4.

Gen. 6. 5.

& 8. 21.

Gen. 19.

Ezek. 16.

Is

Heb. 9.

Rom. 8. 3.

2 Cor. 5. 21

Rom. 11.

Deut. 22.

41. 42.

2 Pet. 3,

Is the the Justice of God upon the world clean gone out of minde, when his Church was in a Corner, and but a little flock? Or will they not see the justice of God upon Christ, *Our surety, in the similitude of sinful flesh*; that he did not escape it, *being made sin for us*, (that is, by being a sacrifice for sin) *that we might be the righteousness of God in him*? They have forgotten all prints of Justice, that they may put far from them the evil day, and sin without fear. But that God that is a God of mercy, for *the vessels of mercy*, is for those who by wilful sins make themselves the vessels of wrath, *a consuming fire*: yea, and when his hand takes hold of judgement, he will *make his sword drunk with blood*. Then shall they know what now they willingly know not, *that he that blesteth himself in his heart, saying,*

I shall have peace though I walk
in the imagination of my heart,
to add drunkennesse to thirst,
the Lord will not be merciful unto
him.

Deut. 29.
19, 20.

Do they stumble at despaire
of their own strength? It is at
they know not what still. For
do they not shew great
strength in sin? Why then
will they not try what they can
do in vertue? Hath not

4.

They know
not what
they can
do in good
because
they try
not.

Christ promised his assistance
in the Word of God, and Sa-
craments? Why will they
neglect Christs hand, which is
put under to help? Why will
they not be strong in the Lord,
and in the power of his might, that
they may be able to do all things
through him that helpeth them?

Esa. 59. 29.
1 Cor. 11.
24, 25.
1 Tim. 3. 5.
Eph. 6.
Phil. 4. 13.

5.

They know
not what is
the power
of Gods
mercy.

Will they more impotently
stumble at the despaire of Gods
mercy? Surely they stumble
at they know not what. For
God is good unto wicked men,
much more to those that truly

Si peccanti-
bus, multo
magis peni-
tentibus.
Esa. 66.

repent.

Math. 11.

To embrace
penitents.

Esay 1.

Mic. 7. 18.

Esay 7. 20.

Esay 28. 21.
*Opus iusti-
tie est opus
alienum.*

Acts 2.

repent. Doth not his Sun and
rain blesse obdurate sinners?
much more hath he the blessing
of peace for those *that tremble*
at his Word, and are *weary and*
heavy laden with their sins. For
will they forget how willingly
God reasoneth with the rebel-
lious *Jews*, and promiseth that
upon Repentance he will make
their *twice dypt scarlet sins as*
white as wooll? Or do they
not regard that God tels them
that *mercy pleaseth him*. If he
come in a work of justice, *he*
shaves with a Rasor that is hired
(as if he had no instrument of
his own to execute wrath:)
but if he comes in a work of
mercy, it is his own work, his
proper work. But they for-
get this, as if Christs blood
did not triumph over all the
sinnes of penitents, even to
the bathing of them that
turn to him, who shed it by
murther: this they forgot
and

and so do stumble at headlong
despair.

Do they stumble at the
world? Alas, they know not They know
at what. What is all the world not how
if we could graspe it into an weak all
handful? It flattereth while the world
it smileth, *and the glory of it* is if it were
passeth away. Have we the con- on their
fluence of all the worlds goods? side. 1 Cor. 7.

They cannot keep off a thou-
sand miseries; Gowts, Consum-
ption, Fevers, Stone, Stran-
gury, death are the portions of
this worlds wantons. And
when that goes from us, or we
from that, it gives a bitter fare- Eccl. 11.

well to the lovers of it, Though
a man live many dayes, yet let him
remember the dayes of darknesse,
which will come first or last,
and then farewell profit, & plea-
sure, farewell honour: the
white stick must be broken,
worldly comforts must vanish,
and if ye have not built your
nest in the Rock Christ, *the wind* Esa. 41. 16.
will

will take you, the world will spew you out, and whither then?

7.

They know not how little their companions can do for them.

Do they stumble at the offence of their companions? It is at they know not what still. Call for them all, whom you are loth now to offend in pleasing God, and what can they do? *As the Winter brackes they passe away, saith Iob.* Are they touched for sin? They will be glad to be rid of them: *away from me ye wicked, I will keep the Commandements of my God.* Doth the wrath of God come? They can say, alas my brother, alas his glory; but *the wrath of man cannot accomplish the righteousness of God;* so nor the power of man can stand (with comfort) against the wrath of God. Doth poverty come as an armed man? A worldly friend will help once, a godly friend will help twice, but daily to hang upon the pockets,

Psalm. 119.

James 1.

Psalm 6.

Prov. 6.

pockets, and purse-strings of others, is like a curst wife, a continual dropping; away with such a like fellow from off the earth, the Land is not able to bear such a loathsome guest. Dost death come with his Iron Law, *You must go and make your bed in darknesse*, where they must fly to corruption, thou art my mother; to the Worm thou art my brother and sister? Where are their companions now? One stands by and weeps, but cannot help: another would come, but fears the flashes of reproof for godlesse courses: but let them all come, can they deliver their bodies from the grave, and their souls *Psalm 49* from the hand of hell? The Redemption of a soul cost more than so: they must let that alone for ever. What matters it then to offend such, so they may please God?

Do they now stumble at the
lapses

They know
not that the
fals of
Christians
is because
they are
not Chri-
stians
enough.

*lapses and falls of those that
seem better than themselves?*
Is it not still at they know
not what? If a Christian
sin, it is not because he is a
Christian, but because he
is a Christian no more: it is
not the profession, but the
person that is in all the fault.
He that is a good Christian
should answer like that blessed
Martyr, who when he was
asked what was his name? he
answered, *Christian*: what was
his Countrey, he answered, *Chri-
stian*: what were his hopes,
thoughts, words, and deeds?
He answered, *Christian*. He was
a Christian all over: and if it
be otherwise, Christianity must
not be blamed, but sin in him,
and Sathan out of him, that
put on that fair hood to cover
their deformity. Besides, sin
shall condemn them, not justi-
fie the wicked stumbler. They
shall

shal
out
shal
beir
bad
A
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end
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is
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shall go to Hell for that without Repentance : the wicked shall not go to Heaven for being worse, because *they* are bad.

And what do they stumble

9.

at now? Is it *at the peaceable end of sinners*?

It is still at they know not what. For it is not ever true that wicked

men finde such a calme when death approacheth : some-

times Hell fire flasheth upon them then : sometimes they

miserably cry out, *I am damned, I am damned, I must to Hell* :

and when it is true, God, Satan, and themselves have an hand

in it, God justly seals them up to hardnesse of heart, and then

like the Leviathan, they laugh at the Spear. Satan covers

their sins, and locks in their thoughts to dream of golden

Mountains. He labours to make their life and death to be

in heaven here, that he may the more

They know not that a sinners end is not alwayes peaceable.

And when it is.

Durities hominis peccatum obduratio iudicium Dei.
It yields no comfort.

*consuetudo
peccandi
tollit sen-
sum peccati.
1 Sam. 25.*

And yet
the unquiet
end of the
godly may.
Esay 6.

would serve the turn, but he more cunningly bring them to hell hereafter. *Themselves* have accustomed themselves to sin, and custome in sin takes away the sense of sinning, and so like *Nabal*, *their heart dies like a stone*. And put case that Gods good people be disquieted when death appeareth; They draw neer to God, and see themselves abominable as *Esau*. They have a circumcised heart, and so are tender at the least touch: which Satan perceiving, he drives it home with all his rage, and skill, to slander his godly course, because his time is but short.

Thus now ye have the whole Proverb, which sets forth a rule to your miserable example, to shew the miserable estate of those that are, and walk, and stand, and sit, in the dark wayes of sin and wickednesse.

What

What shall I say to you *Applicat.*
 Young men? O that I could *Therefore*
 speak to your hearts so power- let this
 fully that ye may be rowzed proverb
 from lying under the domini- sink into
 on of sin any longer! *Ob* your hearts
 that my Doctrine might drop as *Deut. 32.2.*
 the rain, and my speech might di-
 fill as the dew, as the small rain
 upon the tender herb, and as the
 showers upon the grasse! Ye have
 heard the wo, wo, wo, to
 wicked men. Sometimes this
 keeps them off from vertue
 and grace, and sometimes that.
 Here they stumble, and there
 they stumble, before, be-
 hinde, on this side, and on
 that, and at last tumble into
 despair, and Hell for evermore. Many have
 Francis Spira stumbled thus, thus stum-
 when he cryed out, *I would faine* bled.
 bin Hell, to try the worst that
 God can do. And that out-
 landish wretch that, who would
 have given all to his soul, not to
 forsake him: but when nothing
 would

But do not
you young
men stum-
ble thus.

2 Cor. 6.

must dye, he commended his soul to the devil to be carried into everlasting torments. And that English wretch thus, I give my goodsto the King whom I have cozened, my body to the earth, and my soul to the Devil. And that other wretch (not worthy of a name) thus. My soul I bequeath to the Devil who owns it; my Wife to the Devil who drew me to my ungodly life; and my Chaplain to the Devil who flattered me in it. But dear young men) do ye Lay hold of eternal life; and pull your selves (by the mighty power of God) into that way. Use no arguments to pull your into, or keep your selves in the way of sin. Quit your selves like men, and the God of Heaven stand by you for your help and succour. Now is the accepted time, now is the hour of salvation. God hath shot a warning piece from Heaven, stand not

not out; but vail to him, before he shoot the vollies of his vengeance against you irrecoverably.

Ye have *many motives* to make you look about you now for grace and glory. First, *your age is a most unsettled age*, pestered with many lusts of youth, which drop by drop, may fall upon you, till you are suddenly over head and ears.

Consider your motives to look about you. Your age is most unsettled.

That which hath been formerly fained of *Hercules*, that he stood in two wayes, ready to take either, is true of you. For as a strait tree, which is loose at the root, standeth trembling and being unsettled, with a little strength is pulled this way, or that way: so is it with you who are ready to be swayed with wind and tyde every way.

Secondly, you will easily *savour ever of that first liquor* which is put into you. Receive the distilled dews of grace

2.

You will easily savour ever of your first liquor.

E

from

from the Spirit of God, and what a sweet savour shall ye be in the nostrils of God, and man? Receive the bloody showers of devillish and worldly temptations, and how will ye stink lik *Sodome* and her Sisters? If a man, by his own, and others disorders, have his body made crooked when young, he will be crooked in bud, blossome, leafe, fruit, and age; but if he be strait, then (he by the grace of God) continues strait still. So will it be with you: that which is crooked cannot be made strait, and that which is wanting cannot be nimbred.

3.
Ye are now
subject to
the horri-
blest sins.

Thirdly, ye are now subject to the horriblest sins. That natural corruption which is rooted in all mankind, hath in your age more instruments to bring it to outward appearance, as flourishing wit to invent, and dexterity in other members to put

put in execution. As therefore, they that are sick of burning fevers had need of cooling things, and stomackful Colts have need of stronger bits : so the fury of your age must be held in, as with a bit and bridle, lest it run upon you, and lay your honour in the dust.

Fourthly, your sins being committed will cry loudest. These made David cry out, remember not the sins of my youth, when my service would have been most acceptable. These made Job complain, thou writest bitter things against me, and makest me possesse the iniquities of my youth. These made Paul ply Timothy, to flee the lusts of youth. And these will make you pitifully cry out too late, We have wearied our selves in the wayes of wickednesse, when our paths were spread with butter. When we were strong, lusty, and able to do Gods service, we served

4.
Your sins
will cry
loudest.
Psal. 25. 7.

Job 13. 25.

2 Tim. 2. 22

the Devil: and now when

Iob 21. 17. God distributeth sorrows in his anger,
 Job 20. 11. our bones are full of the sins
 of our youth which shall lye down
 with us in the dust.

5.

Your age
 hath no
 priviledge
 to sin.

Lastly, you think that you
 have a priviledge by your age:
 youth must have its course, they
 must sow their wild Oats. But
 the counsel of the Spirit is

Eccl. 11. 6 otherwise, In the morning sow
 thy seed, and in the evening with-
 hold not thy hand, for thou know-
 est not whether shall prosper.
 Therefore Solomon thinks such
 more worthy to be laught at,
 then to be answered, Rejoyce O
 young man in thy youth, and let
 thy heart cheer thee in the dayes of
 thy youth, and walk in the wayes of
 thy heart, and in the sight of thine
 eyes: but know thou that for all
 these things God will bring thee
 to judgement. And David doth
 rye up your untamed age to
 the horns of the Altar, saying,
 Psal. 119. 5. that ever you must cleanse your
 wayes;

waies, by taking heed thereto according to his word.

If therefore there be any Therefore fear of God before your eyes, stumble if ye have any bowels of not at any compassion to your poor souls, of these walk not in the dark waies of blocks. the wicked. Open your eyes to see all the stumbling blocks of wicked men, and stumble not into their paths. O think what may come hereafter; how soon you may dye, go hence, and be no more seen. Think how soon ye may dye Job 21. 23, 24, 25.

One dies in full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are full of marrow: and another dies in the bitterness of his soul, and never eateth with pleasure: and then without the grace of Repentance, the mercy of pardon, I must to Hell, to millions of millions of torments. Farewel companions, farewell time, farewell pleasure; farewell friends, fare-

And then what danger will follow.

With fearful complaints in vain.

Mic. 6 7.

Luk. 13. 7.

Mat 7. 25.

& 25, 12.

well all your perswasions, &c.
and shall I say welcome Hell?
O no: I would give thousand
of Rams, and ten thousand Rivers
of Oyl; yea, the fruit of my bo-
dy for the sin of my soul: but the
just Judge will not accept it,
car it down, why cumbereth it the
ground: depart from me, I know
thee not.

Thus you have had your ex-
ample and your rule, both
shewing the misery of a wick-
ed life: you have had my
charge, and discharge. Shall
it fall like rain upon the barren
Rocks and Mountains without
fruit? Shall it not move one
soul to go from the dens of sin
to God? If not, as noble
Tarentius, when he had petition-
ed for the Christians, and saw
it torn in pieces before his face,
gathered up the pieces, and
said, I have my reward: I have
not sued for gold, silver, honour, or
pleasure, but a Church. So say
I,

I in the midst of your neglect,
 I have not sued for your gold
 or silver, for your houses and
 lands, for your drinks, dice, or
 drabs, but for your souls,
 your precious souls. If I
 cannot or shall not wooe them
 to come to Christ, God raise
 up some child of the Bride-
 chamber which may do it bet-
 ter. If neither I nor others
 can prevail, fear that speech of
Elies sons, they hearkned not un- 1 Sam. 2. 25.
to the voice of their father, be-
cause the Lord would slay them.
 In such a case, *Oh that my head* Ier. 9. 18.
were full of water, and mine eyes
a fountain of tears, that I may
weep day and night for the misera-
ble young men of my people. But
 God grant I may have no such
 cause: God grant you may not
 be in such a state, God grant
 you may be now wise to salva-
 tion. For it is your salvation
 God would have, it is your sal-
 vation I would have: and wo

E. 4. unto

unto you if you be enemies to
desires so good, and no lesse
useful than for your salvation
for ever and ever.

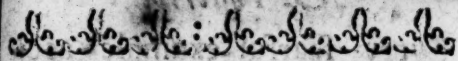
God guide your hearts to
the love of God, and to the
waiting for of Christ.

FINIS.




Errata.

Epistle, page 2 line 6, read Oh, p. 3. l. 13. r. accomplish.
p. 9. l. 7. r. was. p. 18. l. 3. r. him. p. 20. l. 7. r. miserable. p.
38. l. 1. r. way. p. 39. l. 7. r. that. pag. 45. l. 17. r. the Wolfe.
p. 62. l. 1. r. foundation. p. 65. l. 15. r. they. p. 68. l. 1. dele
not, p. 8. l. 1. r. do but he. p. 27. l. 14. r. three uses.



A

Post-script to the Reader of
this Warning-piece, of the
use of Examples.

ood Reader stay
a while: thou hast
not yet done. I
have for thy good
set before thee an
old Rule, and new examples:
and of the abuse of examples
I am not ignorant. Some
look upon them so, as to imi-
tate them, be they never so
bad. As *Augustus* a learned
Prince, filled his Empire with
Schollers: so *Tiberius*, a dis-
sembling Prince, with dissem-
blers: *Julian*, an Apostate
Prince, with Apostates; and
Ieroboam a Calvish Prince,
with Idolaters. Others look
upon them so, as to hate the
persons as well as the sins.

E 5

Every

Every fearful example accident, either in the life or death of men, speaks to them the language of damnation.

Howsoever they be abused, I am sure it is most fit, yea excellent, to have the *white book* of Gods mercies, and the *black Book* of judgements, alwayes before our eyes. The abuse doth not take away the use no more than the *Spartans* shewed themselves wise in rooting out their Vines, because their people abused their Wine to drunkenesse.

I am sure we have the example of God himself, who would not silence the patterns both of sin, and judgement, of those he dearly loved. And if we be versed in his Book, we may observe, that he hath been pleased to make many uses of such examples. Sometimes by them he doth threaten, Remember what the Lord did unto *Chanaan*

Uses of examples

riam

of the use of examples.

93.

riam. Did not Achan the
son of Zerah commit a trespass
in the accursed thing? Wherefore
do you harden your hearts as the
Egyptians and Pharaoh? If ye
do as they have done, ye shall
be punished as they have been.
Sometimes by them he doth re-
proach unthankful people. Did
not I deliver you from the Egypti-
ans and from the Amorites, from
the children of Ammon, and from
the Philistines? O my people,
remember what Balak King of
Moab consulted, and what Ba-
laam the son of Beor answered
from Shittim to Gilgal. Are ye
not ashamed to offend such a
God as I, who have neither
been a barren wilderness, nor
a dry Land? Sometimes by
them he comforteth and
strengtheneth the hands of the
weak. Thine eyes have seen all
that the Lord your God hath done
unto these two Kings. This
your trouble is at the waters of
Nonb.

1.

To threaten.

Deut. 24. 9.

Josh 22. 20.

1 Sam. 6. 6.

2.

To reproach.

Judg. 10. 17.

Mic. 6. 5.

3.

To comfort.

Deut. 3. 21.

1 Sam. 4. 9.

1 Sam. 13. 17.

1 Sam. 13. 17.

Noah to me : as I have said, they shall no more go over the Earth : so, nor your afflictions shall over-whelm you. Will you be dismayed in any trouble, or cast off your confidence as if Gods hand were tyed up now more than in those dayes? Sometimes by them he doth maintain great points of godlinesse. Was not Abraham our Father justified by works? Not to glory in before God: for Abraham beleaved God, and it was counted to him for righteousness: but to make him stand out against the blasphemies of the world, the accusations of Conscience, and the upbraidings of a dead faith. And will not ye who must be the children of Abraham, or perish, walk in the way of so worthy a Father? Sometimes by them he doth dissuade from vice. Be not Idolaters as were some of them. Let us not commit fornication as some.

4.
To maintain
truth.

Lam. 2. 21.

Rom. 4. 2, 3.

5.
To dissuade
from vice.

I Cor. 10. 7.

8, 9, &c.

some of them did, and fell in one day three and twenty thousand. Exod. 32. 6. Num. 21. 9.

Let us not tempt Christ as some of them also tempted Christ, and were destroyed of Serpents. & 21. 6. & 14. 37.

Neither Murmur as some of them murmured, and were destroyed of the destroyer. If ye go on in such

a way, and will not be dissuaded, ye will meet with the same plagues which they have found, or worse. Sometimes

by them he gives premonition and caution. I fear least by any

means, as the Serpent beguiled Eve through his subtilty, so your

minds should be corrupted from the simplicity that is in Christ.

Will ye not take heed lest lesse policy make you fall, as Eve

fell, which was full of bitterness to her and hers?

All this use and more hath our good God made of exam-

ples, not onely because like

leaking Vessels we are apt daily to run out, and to forget our

6:
To so exarn
2. Cor. 11. 3.

Why exam-
ples are of
such use.
Heb. 2. 1.
Jam. 1. 2, 3,
fashion.

fashion which we saw in the Glass,
 if it be not still represented to
 us : but also because of the
 singular profit of examples.
 For as they profit a world of
 people, they being like a bur-
 ning Beacon giving light be-
 fore men, and being like fire
 whereat we may give light to
 thousands of Candles : so do
 they last long and hold out to
 the worlds end, as the poor
 Widows mites, and *Lets Wifes*
 transmutation.

*A threefold
 benefit by
 examples.*

Neither is it in vain that
 God hath taken such a course
 as this. It is all for our good,
 that we may know how to use
 examples according to their se-
 veral natures. But among
 the rest you may reap a three-
 fold benefit by them. First,
 I. *Observation* an *Observation* of the custome
 and usages of the Church and
 enemies of it. This will be an
 adjunction to wisdom, which is
 ordinarily attainable by expe-
 rience.

rience of our own dayes, and
memory of others. Next an
Illustration of the faith, and *Illustration.*
manners of others, what ever
they be. For examples do not
make faith and manners, but
give patterns of Gods rules, for
the Expedite practise of them.

And lastly, a *declaration* of *Declaration*
Gods ordinary providence in of provi-
his acts of wisdom, good-
nesse, mercy, justice, and the *dence:*
like. *The world*
doth not
make this

From these two uses the *benefit.*

world doth, mostly, too far
wander. For want of the first,
the Church is many times fil-
led with Schismes, and disor-
ders. For want of the se-
cond, faith and manners are
not so cleared, and examples
are taken up as necessary Laws,
which onely shew a lawfulness
where the rule of Scripture
doth not oppose. For want
of the third, God passeth by,
and we know it not. Let him
be.

be never so wise, by the neglect of the example, we admire it not. Let him be never so good, by the neglect of the example, we love it not. Let him be never so merciful, by the neglect of the example, we embrace it not. Let him be never so just, by the neglect of the example, we do not fear and tremble and avoid the rocks of sin: and hence it is that I have been induced to propound these examples unto you also.

*How men
do make use
of examples
of Justice.*

sometimes men do observe the way of God in the whirlwind of justice: but either they are willing to think it not so great as it is; or to judge it to reach further than our God intended it. If men do think the first, it is because they would flatter themselves in like sins. Loth they are to think that God should punish that which they love; or that
danger

danger should happen to them who have done as they mean to do still. If men judge the second, it is because they want charity, and judgement in the wayes of God.

Sometimes God gives an example of his justice which begins here, and continues for ever and ever : as in many of the drowned first world, and roasted Sodomites. God never made me so skilful in his Throne business, as to define peremptorily, *that every suckling and infant of those miserable men were cast into the bottomlesse Hell.* He onely sayes that the flood did sweep them away, and they were burned with fire and brimstone, and there leaves us to leave the rest to God. They were not in the Ark indeed, nor was Job in the visible Church, as Isaac and the rest of the Patriarchs were, yet might the All-eye look upon them as

And how they should from the severall waies of Gods shewing Justice.

he

he pleased, and judge, or spare.

1 Cor. II.
32.

Sometimes God gives an example of his justice which dies here, and (for ought we know) may end in glory. Thus we

are said to be judged that we might not be condemned by the world. No man will judge Jo-

siah or Jonathan for their untimely deaths. They died in

in peace, though they dyed in war: in peace with God, in

war with men. Nor will they resolvedly reprobate the souls

of Er, and Onan, Nadab, and Abihu, Ananias, and Saphira,

or their likes. Their sins were great, and grievous, yea dam-

nable, and therefore God brought fearful judgements up-

Psal. 55. 23. on them: and as he hath said, so hath he done, bloody and de-

ceitful men shall not live out half their dayes. But for their souls,

& how far his justice extended to them, is among the secrets of

his government, and past our cognizance

cognizance. It is an old lesson Deut. 29. 29
 never to be forgotten, *That se-*
cret things belong to the Lord our
God, but those things that are re-
vealed to us, and to our children for
ever.

But what is all this to our ex- The Appli-
 amples in this Warning-piece? cation of
 If you apply it aright you shall the use of
 know how to use them to your examples to
 good. Be sure therefore to see this War-
ning-piece.

Gods hand in both, and his an-
 ger against sin in both; with-
 out that, such judgings could
 not ordinarily come into the
 world. Be sure also not to ex-
 tend Gods justice further than
 what you see or hear. Thus far
 God hath gone, go you no
 further. Cannot God take up
 his people and whip them
 soundly for sin, but presently
 the rash world must cry out,
The poor husbands, and not for
Gods rest.

Indeed you see or hear that
 one of them had a debauched
 and

and wicked life. God saw it, and thrust him down to the gates of hell, and so he did fearfully judge him in this world. Yet withal he had such a remorse, confession, self condemnation, desire of others good, and of his own (*though with despair,*) that God hath given us reasons of *charity* to his soul, and kept the rule of *certainly* to himself onely. Notwithstanding, let no man of such a course presume: God comes as a swift witnesse against such, and will make his sword drunk with their blood. For *he will wound the hairy scalpe of every one that goes on still in wickednesse.*

Psal. 68. 21

You see also, or hear, that the other of them had a great deal better life. It is true also, that (thus much being confessed) he closed too long and too much with the world, as al that knew him well, complained. He was also unthankful to a Parish who

who had been loving to a poor father of his (in a free gift of a good maintenance from them,) when he would not be persuaded (*both before the settling of any Will, and before the settling of his last*) to give a poor pittance out of his great estate to that loving Parish for pious uses, he having no children of his own. God saw this too, and whipt him to the purpose, before he went hence and was no more seen.

Would not God have an irreligious world see how necessary it is to *break off a wicked life by Repentance*, and how useful to *honour GOD with our riches*? It would make a good mans heart to bleed, that the world should have a second flood of sin by some, and that, by others, pious and publick works should be neglected, opposed and grumbled at, as if mens riches were their own, and they

Dan. 4 27.

Prov. 3 9.

they might do with them what they list, as if they were Gods. Shall private persons and affairs (*not worth a dunghill to the businesses of God*) be the onely object of bounty and munificence? If in such a case God withdraw his countenance and frown, is it not worthy our notice? Let God be God, and do his own work, in sparing their souls for ever as he pleaseth: yet let him shew us examples too of what we ought to do, or what we shall suffer. For if we do not amend (for ought I know) he may, and will do according to our patterns, take away our comforts here, and our comforts for ever and ever, which is infinitely more.

I shut up all in a word. Look upon your examples and fear and tremble. If they have found God thus angry who have been overtaken by indulged, and over-powring infirmities,
how

how will he look upon you if ye neglect, and scorn, after such warnings? Yet look upon them so, as you leave not Charity behinde: Ye may have hope to conceive well of them (*who were judged in this world,*) because ye knew not their hearts. Ye can have no hope to conceive well of your selves in so doing, because ye know your own hearts better. You are apt in excusing some to flatter your selves, and in accusing others to justify your selves too far. Neither of these can do well in the day of your account, which I desire may be comfortable unto you in the day of our Lord Jesus Christ.

1 Cor. 10. 11. *All these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come.*

FINIS.

The Author of this book hath
published four other books.

First, *Milk for Babes or a Mothers
Catechism; wherein the Principles
of Christian Religion are, 1. Pro-
pounded, 2. Expounded, 3. Ap-
plied. Whereunto are annexed three
Sermons.*

1. *Secret sins discovered, Psal. 19. 12.*
2. *Christ exalted amongst men, on Matth.
13. 45. 46.*
3. *The Soul Secured, on Psal. 31. 5.*

Secondly, *Four Sermons more,*

1. *The Lords assize, from Judg. 11.
27.*
2. *Natures Assize, on Matth. 7. 20.*
3. and 4. *the Christians thirst in keeping
faith and a good Conscience, on 1 Tim.
1. 19.*

Thirdly, *A Trial of Church forsakers
from Heb. 10. 25. Proving the Church
of England.*

1. *To be a true Church.*
2. *Hath a true Ministry.*
3. *Hath a true worship.*

*A Christian family builded by God, or a
Treatise expressing the mutual duties
of the severall persons in a family,
newly extant by the same Author.*

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